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ABSTRACT

This booklet, developed as part of a multicultural research project conducted in the San Diego Community College District, presents the findings of a nine-member research team on various aspects of the history and culture of Vietnamese Americans. The areas covered are: (1) the Vietnamese as immigrant, which includes a discussion of the trauma and stress of immigration, the hostility of sections of the North American community to the new immigrants and its effects, and prospects for the future; (2) the Vietnamese family, which includes a discussion of the dominant position of the husband and the roles of women and children; (3) customs and practices in relation to pregnancy and child rearing; (4) educational practices; (5) social customs regarding marriage and divorce; (6) funeral rites; (7) the role of religion in Vietnamese society; (8) Vietnamese food, which includes recipes, food preferences, and typical Vietnamese meals; (9) popular and traditional styles of dress; and (10) aspects of the Vietnamese language and the difficulties encountered by Vietnamese immigrants in learning English. The booklet concludes with a discussion by Joan Serverson on the influence of Vietnamese literature, a selection of Vietnamese poems, and a list of resources. Supplementary material provides bibliographies on Vietnamese clothing, the Vietnamese role in the United States, Vietnamese language and education, food and nutrition, and cross-cultural materials. (HB)

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CULTURAL VIGNETTE - VIETNAMESE AMERICANS

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PREFACE**

The Vietnamese are extremely proud of their culture, which according to legend has a history of 4000 years. It is indeed primarily their way of life to which the Vietnamese refer when they speak of their culture. This is a way of life rich in artistic expression, emphasizing the value of sentiment over reason, of wit over strength, of humor over resentment, of moderation over excess, and of kindness, generosity and loyalty over all.

In addition to Buddhism which is the main religion in the country, ancestor worship adds a religious note to the concept of the individual as a link in the chain of humanity. Family loyalty is a dynamic and vital force which binds all members of a family together into a close-knit entity.

A firm believer in a gracious yet simple way of living, the Vietnamese are courteous and hospitable. In keeping with this idea of gracious living, the Vietnamese attaches meticulous care to the preparation of his food or drink. For him, it is not the quantity, but the quality that counts. He practices restraint and moderation in all aspects of living and dealing with others. He is quiet and calm, and rarely makes gestures in a conversation, even to emphasize a point. He smiles often, a "blanket" smile which covers a wide range of attitudes. He is fond of indirection as a way of presenting his case and regards a frontal attack as being curt, boorish, and tactless. Nowhere could be seen that abruptness of speech that is both repulsive and rude to the Vietnamese ear. A blunt question which requires a "yes" or "no" answer is very embarrassing, and consent is not always signaled by the word "yes." It is significant that the Vietnamese language has no linguistic equivalent of "yes," and that agreement can be expressed in a variety of ways, including silence, a glow of eye, or even a blush, in the case of a woman.

The Vietnamese outlook on life may be different from other people, yet they share the belief in the basic unit of mankind. They have the same concern for improving their spiritual and material condition. They love peace and want to build a secure society for their children. They wish to see "four oceans are brothers."

**Vietnamese keynote speech on Cultural Awareness Fair Theme: "We Are Different Yet We Are One: Dimensions of a Multicultural Society" delivered 5/30/81 by Nguyen Quyen, Director of Indochinese Psychosocial Counseling Program, San Diego, California

ABOUT THE VIETNAMESE RESEARCH TEAM MEMBERS

MARY ELLEN BOYER, of Swedish background, grew up in a small Imperial Valley town rich in cultures: Black and Mexican American, Asian Indians, Pacific Islanders and Anglos. She completed her degree at Indiana University of Pennsylvania, Indiana, where she taught at an area school before moving to the San Diego area. She teaches child development in the multicultural Paradise Hills area, plus other parenting classes for the San Diego Community Colleges and Grossmont Adult School. She has participated in numerous multicultural workshops, dialogues, and activities through the schools, her church, and the Lemon Grove Community where she, her husband, and their three sons live with neighbors of several cultures.

ELENA CASANOVE COTA, master teacher for consumer and home economics, is a third generation native San Diegan. She received her B.A. degree in family studies and consumer science, as well as her M.A. in education, with an emphasis in adult education from San Diego State University. She is currently a foods instructor of Mexican cookery in the San Diego Community College District where she has taught for eight years. Her pride lies in her six children whom she has assisted each in obtaining a college education. Her grandchildren are three girls and three boys. Elena's goal is to write a cookbook on early California cooking.

PETER GILBOY, has taught political science, English as a Second Language, and history for the San Diego Community College District Educational Cultural Complex since the school first opened in 1976. His academic background is Asian studies. Currently, he is pursuing graduate work in educational technology at San Diego State University. The Vietnam veteran has designed individual student learning modules in history and political science which are used in the classroom and independent learning centers.

MARY HARDY, is a Native San Diegan, wife of Naval officer and mother of four sons. For seven years Mary has taught San Diego Community College students many forms of stitchery including embroidery, quilting, and clothing embellishment. Her special interest is in ethnic and regional embroidery, historical stitches, and antique techniques. Also, she teaches embroidery, doll making, and teddy bear making in stitchery shops throughout Southern Califronia. Mary is a stitchery judge for the annual Southern California Exposition in Del Mar. As an embroidery kit designer, her work appears in books and national magazines. Currently she is writing a book for teachers of stitchery and embroidery and studied antique embroidery in England and France during the summer of 1981.

GLORIA GLOVER LYON is a child development instructor at San Diego Community College District City College. She was born, raised,and educated in Washington D.C. where she received her B.S. and M.S. degrees in child development from the Howard University School of Human Ecology. Her work and research experience with young children has spanned more than 17 years and includes the parent-child project with the Children's Bureau, technical assistance for the National Headstart Program, family life education with Family Service Association, and developing competency based student modules for the Mott Foundation. She is an active member of numerous professional organizations, and is an advocate for the rights and needs of children and their families. She lives in San Diego with her husband, son, and daughter.

GEORGE MENDIVIL, a native San Diegan, is a bilingual counselor at San Diego Community College District Harbor View Adult Center. Here George services the emotional, vocational and academic needs of the mostly Hispanic, Asian, and Black student population. With a graduate degree in sociology, the former Vietnam veteran has been employed as a vocational development specialist for CETA, administrative trainee for the City of San Diego, and manager of a dairy. He has broadened his background and interest in international studies by pursuing post graduate work at the United States International University. George served as team leader for the Vietnamese culture team.

LEONORE MOSTELLER is a native San Diegan. Her major study was comparative literature. She has been teaching E.S.L. for four years. Having many students from Vietnam in her classes coupled with a special interest in linguistics, it was natural for her to be a member of the Vietnamese research team. "Lee" enjoys the beach with her family, likes to cook, and needlepoint.

WENDELLA (WENDY) PORRO, is currently teaching homemaking skills to Eastern Asians. She received her B.A. and California teaching credential from San Diego State University in home economics. Her interests include art appreciation, clothing design, and Italian cookery.

JOAN SEVERSON is from Canada and also lived in Minneapolis before coming to San Diego. She is a language arts major with a Master's in American studies. She has taught for 21 years, 15 of them in E.S.L. Because she saw the possibility of establishing better contact and understanding with the Vietnamese students in her class, the Vietnamese literature research was appealing and meaningful. In addition to her commitment to teaching, Joan likes to travel and ski.

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The Vietnamese as Immigrant

There are two distinct groups of Vietnamese presently living in the United States. One group of approximately 20,000 is comprised of students, war brides, and permanent residents who immigrated prior to the change of government in Vietnam. The second group is, of course, the more than 150,000 men, women, and children who, for reasons of pure survival, fled Vietnam amid political upheaval and military strife.

Like the millions of previous refugees coming to this country, the Vietnamese were faced with an unfamiliar culture and economy, severe language difficulties, and a lack of information about their rights and responsibilities in this country. But many of their problems are unique. The Vietnamese coming to this country experienced an abrupt and unplanned break with their own families and their culture. They had no ethnic communities or relatives from whom they could seek assistance and support. In short, they had no buffer between themselves and the onslaught of the new culture in which they immediately found themselves. Additionally, their acceptance by Americans has been largely inconsistent, varying from year to year and from state to state.

Considering that fact, it is not surprising that one of the principal interests of recent literature about the Vietnamese is concerned with their mental health. Despite the greatly beneficial and much appreciated assistance given to them by the U.S. government, and despite the many social service agencies assisting the Vietnamese, this support does not begin to adequately deal with the tremendous emotional stress that they have suffered. In such a short period of time they have experienced war, death, injury, uprooting from their homes and possessions, and the loss of their country and culture. Here in the United States they have experienced cultural alienation, prejudice, and the emotional stress accompanying resettlement.

Additional cultural stresses have resulted from the daily life circumstances foreign to the refugees. These circumstances have not been adequately understood or appreciated by Americans. Included here are the

mundane problems of urban life that can become a crisis for those unfamiliar with this urban milieu. Frequent examples include the problems of running an apartment and resolving disputes with the utility companies. Additionally, not knowing how to go about becoming independent, not knowing how to resolve one's grief, one's losses, and one's terrible memories, and not being able to accept one's status as a refugee, all exacerbate the mounting mental stress.

Another adjustment regards the rule of women. Fifty percent of the refugee women are employed, many at jobs that pay more than their husbands'. That situation causes considerable marital stress. Refugee women are learning to be more assertive, and are adjusting to their new life more easily than their men, but they are troubled by the challenge of maintaining family harmony while they adjust to their household and work related roles.

The refugee camps are another experience that has deeply affected those who experienced them. Aspects of camp life and sponsorship have greatly influenced family relationships. Heads of families found that their influence was diminished because they were now dependent upon others. A high degree of anxiety was experienced by many fathers who felt useless and depressed. Additionally, few clear leaders emerged among the Vietnamese during their camp stay. Many of the previous government and military leaders who were willing to take positions of responsibility were unacceptable to the refugees. Some said they had lost their confidence in Theu, Minh, and other leaders. The failed leaders of their former government were not worthy of the refugee's support.

It is frequently reported that few Vietnamese families have been fortunate enough to find sponsors who helped them to adequately bridge the gulf between cultures. Many Vietnames fled from their sponsors; others were badly exploited. Often refugees would trustingly sign papers without knowing their meaning. Sometimes they had unknowingly authorized the breakup of a family or agreed to work for free under difficult circumstances.

Presently there exist many misunderstandings, by the American people, concerning the Vietnamese. It has been frequently reported that

among the poor, there is a resentment against refugees because of the belief that they are getting federal money that otherwise would go to the American poor. That is, of course, not the case. Special federal monies have been set aside for the Vietnamese and these do not come from any pre-existing social welfare program. Indeed, 62% of the refugees are off welfare after only 11 months.

There has also been hostility and resentment against the Vietnamese by other minority groups. Both blacks and whites are moving out of the Linda Vista neighborhood in San Diego. There exists a high incidence of violence against the new immigrants. The Evening Tribune reports that this violence "...has subjected the meek and confused refugees to assault, robbery, burglary, and other crimes." Since few adult Vietnamese refugees have as yet mastered the English language, and since many of them remain suspicious of the authorities, they are ideal victims. They are close-mouthed and rarely report trouble to the police.

Future prospects remain highly uncertain for the Vietnamese. It has been suggested that how well they deal with the stress problems depends upon the extent of the spread of alcoholism. Furthermore, the extended family continues to operate as best it can under the circumstances. Family groups pool their finances to pay rents, purchase automobiles, and send money back home to relatives left behind. But the well known respect for elders is under fire by the younger Vietnamese because of the importance of achieved status rather than ascribed status in this country. Young children interpret for their elders, and mediate for them the going on in the world outside their home. Some of the elders speak longingly of returning to their homeland one day. There is a Vietnamese tradition that they will rest peacefully only if they are buried in their own soil.

Finally, some observers feel that the Vietnamese may be an important political group in the future. They have already demonstrated their ability to organize. Even elderly Vietnamese have formed a self-help group to promote the welfare and happiness of its members. Authorities are concerned that the Vietnamese may organize vigilante groups to combat the high incidence of crime in their neighborhoods. It is also believed that as they gain citizenship in the coming years, the Vietnamese will indeed become an important political force in the San Diego area.

Family

Unlike the typical American family that is comprised of a husband, wife, and children, the Vietnamese household averages 2 - 17 people with eight people being the norm. These extended families, which may include as many as five generations living together, provide the basic unit of the Vietnamese society.

These families are ruled by a patriarchal father who provides the spiritual, educational, and social leadership for this wife and children.

The ideal husband will cultivate the qualities of mercy, kindness, benevolence, and humanity. He should be a good role model by keeping the religious rites and ceremonies and helping the needy, and he should exhibit consistency and loyalty so that people can trust him.

While generally the husband is viewed as the king with the wife as his faithful subject and even slave, the husband will help the wife with household tasks, and the children with their homework. He will never, however, work in the kitchen which is considered the woman's domain.

In contrast to the husband's exalted role in society and the family, the wife has a low social standing. Her life centers in the home; her most important role is as wife and mother. Besides the normal household chores, she is expected to raise and educate the children, manage the family finances, and maintain harmony in the home.

With limited opportunities for education and careers for women in their homeland, the Vietnamese woman is respected if she is skillful in needle work and housework. As in Western culture, a feminine appearance and pleasant, tactful conversation are also appreciated. In addition, she is considered virtuous if she has a modest, humble, patient, loyal, and faithful nature.

In Vietnam the women are perceived as legally incompetent. They are not allowed to buy, sell, or sign legal documents without their husband's consent. However, in war time, women fight, rule the country, and take business authority.

Once a woman is married, she is expected to remain faithful and respectful to her husband, whatever fate may bring. A new bride will live with her husband's family, performing servile tasks until her first child is born. Then the young couple will establish their own home. Although the married woman keeps her maiden name, simply adding on her husband's name to her own, she is considered a member of her husband's family. Her children are also considered part of the husband's family's lineage. A good wife must not allow loyalty to her own family to overshadow the marriage. Strongest ties, however, are often between the mother and her children, rather than her spouse.

Pregnancy and Child Rearing

Since large families are highly valued in Vietnam, family planning information is almost non-existent, and it is illegal to disseminate the information. Pregnancy is expected as part of the wife's duties.

A large number of rules and customs surround the period of pregnancy. For example, a woman is supposed to eat salty food and pork to promote the development of breast milk. A pregnant woman is not allowed to attend weddings, and she is forbidden to wash her hair within a month of her delivery.

Once labor begins, the woman is expected to be brave, not crying out. Her bed is warmed to restore the heat she is losing. She must not have sexual intercourse for 100 days after the baby is delivered.

The newborn child is bathed in lukewarm water and dressed in old clothes to ward off evil spirits. As a further protection, the child's hair and nails are not cut for at least one month after birth. At the end of this month's time, a party is given with prayers and feasting. The child is dressed in new clothes for the first time, and often a holy godmother is appointed. Choosing the child's name is highly important to the parents because people believe that the right name will bring good fortune.

An infant is carried everywhere during its first year of life. Any time it cries, it is immediately picked up, and if it is hungry, the mother will find a private spot to breast feed it immediately. It always

sleeps with its mother, and if the child soils the bed in the night, the mother will change the sheets, even if the family has a maid.

After the first year, the siblings take over much of the responsibility of caring for the child.

Toilet training is begun when the child is approximately six months old by holding the baby over a pot. However, it is usually not fully trained until the child reaches two years. In the meantime, the untrained child often goes naked.

Since poor families usually have only one bedroom for the entire family, children of the same sex will sleep together in one bed. There is much kissing, cuddling, and body contact with the children until they approach school age. Then affection is demonstrated verbally since body contact is considered uncomfortable, and touching the head is like taking away the soul. Certainly no affection is ever displayed in public.

A permissive indulgent attitude prevails towards sex play among small children in Vietnam. It goes unpunished because the parents accept that the children don't know any better. In contrast to this open-minded attitude, children are not offered sex education in schools, except in medical classes. There are no gang showers or dressing rooms for sports in Vietnam. They are too modest to be comfortable with that situation.

Children

Vietnamese tend to have a lot of children in order to have people to care for them in their old age. These offspring are taught to be polite, loyal, and obedient. It is a serious offense if a child is disobedient. Displays of resentment towards their parents or any authority figure are considered shameful and inappropriate.

A "good" child is one who has learned to control his emotions in public, displaying at all times a happy, respectful, obedient nature. To instill these qualities, parents will first speak quietly, setting an example of ideal behavior. If that fails, they scold, shame, pinch, rap on the head, or spank a child. Generally fathers will be harsher, although a good parent will also praise his children frequently.

Education

Because children are expected to help with the household tasks, including caring for their younger siblings and their aging grandparents, they may go to school only part time to allow time for the other duties. Both sexes go to the same school, which is normally oriented to high academic standards,but the girls sit in front and one-on-one association with the boys is discouraged.

Teachers tend to be very authoritarian, allowing little room for critical thinking on the part of the students. No open disagreement with the teacher is allowed. Students must stand up when their teacher enters the room and the teacher is expected to initiate all activities. Students rarely volunteer to speak in class.

In Vietnamese society, shyness is considered a courtesy. Hence it is bad taste to show off one's knowledge unless one is asked, and even then it is expected that a well bred person will say less than he actually knows.

The French occupation of Vietnam has had a huge influence on the educational system there. Metrics are taught, rather than the English syster of units used in the United States, as well as French forms of writing.

Marriage and Divorce

Marrying for love is frowned upon in Vietnam. Rather marria are arranged on the basis of class suitability. Normally the young girl will be between 16 and 18 years old while her chosen suitor will be between 20 and 21 years old.

The first step in courtship is for the propsective groom to "cross the girl's housegate," or to come visiting with gifts. At the formal proposal ceremony, the groom and his family will bring the bride more gifts which are placed on the ancestral alter. A small portion of the edible gifts are returned to the groom's family to symbolize the close alliance that has been established between the families.

The interval between the arrangement and the actual wedding may be as much as two to three years. Horoscope readings determine the appropriate date for the proposal ceremony, and they are also studied to establish the wedding day.

The wedding ceremony begins with the groom and his family processing down the street to the bride's home where they formally ask the ancestors' permission to marry the young girl. A banquet follows and then the entire party processes to the groom's home where there are fireworks and further celebrating. Finally, they perform a ceremony to the genie of marriage.

A Vietnamese woman may marry only once, and she must maintain strict morality. If she is widowed, she is subject to her sons, and if she has no male heirs, she is considered disgraced.

Divorce in Vietnam is considered unacceptable except on the grounds of sterility, theft, jealousy, incurable disease, lack of male heirs, or mother-in-law problems. It is considered terribly shameful to divorce.

Funerals

It is very important to a Vietnamese to die in his own home. He is willing to go to a hospital if it is medically necessary, but a great effort is made to get the person home before he dies. In preparation for death, coffins are sometimes purchased years earlier than the expected need, and used as benches.

Once a person dies, his body is scented and dressed in his finest clothes. He is wrapped in a white cloth and placed among reeds and paper in the coffin. His nails are clipped, and the trimmings are tied in sacks and attached to each limb.

If the family can afford it, they will plan an expensive, extensive procession of hearses, musicians, and mourners to the burial site. Once they arrive, there is much wailing and fighting with the people who are attempting to bury the coffin. A feast usually follows the burial ceremony.

The official mourning period varies from five months to three years, depending on the relationship the person had with the deceased. Candles are burned for 100 days after, and special dinners are served on the 40th and 100th days.

Quite a few taboos are associated with death. For example, there can be no weddings one year after the death of a close relative. Relatives cannot visit friends or have a party for one year after the death. Men and women must wait three years to marry if their mother or father dies. If a grandfather or grandmother dies, they must wait one year.

To commemorate the death of a mother, father, husband, or wife, relatives wear white for 100 days after the death. If a brother, sister, aunt or uncle dies, women wear a white ribbon and men wear a black tie.

Religion

The principal religion in Vietnam is Buddhism, although there is also a strong Confucian, Tao, and Christian influence.

Under the Buddhist philosophy, the people believe that man is born to suffer. Human cravings or desires are the root of this suffering, so pleasure, possession and ease of life style are not to be sought. The cure for this craving is to remain detached from all things, including oneself. This detachment is achieved by following the eight-fold path: right conduct, right effort, right intentions, right livelihood, right meditations, right mindfulness, right speech, and right views.

A strong filial piety is encouraged by the Confucian views. Social and family order are clearly defined in the Confucian philosphy, and no personal humiliation is too great to maintain and protect that order. Confucius urged people to cultivate a spirit of compromise, avoid extreme actions. An ideal Confucian knows his own faults and can control his own destiny.

The virtues of thrift, humility, compassion, charity, patience, and contentment are fostered by Taoist thought. Harmony, both with man and his fellow man and man with nature, is paramount, and tact, the saving of face, is central to maintain that harmony.

Christianity also plays a major role in Vietnamese society, so that Christmas is celebrated along with other religious holidays.

Holidays and celebrations that are associated with the religious and social customs in Vietnam include TET which is the Vietnamese New Year, Buddha's birthday on April 15, the autumn festival, celebrated August 15 to remember the seven angels, Neann, which is Christmas, and Memorial Day or the day they left South Vietnam. There are also other religious holidays used to emphasize the beliefs and teach moral values.

In Vietnam Buddhist lay persons go to the pagoda to pray and read scriptures every week or twice a month on the first and fifteenth of the lunar month. As a sign of their participation, they wear gray robes.

Another sign of religious observance is to cut one's hair to half an inch in length. Different Buddhist leaders will also wear special clothes to signify their position in the religion.

FOOD

Contrary to popular thought, Vietnamese cookery is not merely a variation of Chinese cuisine. There are major differences in the two national foods that have been maintained in Vietnam despite the thousands of years of Chinese conquest and occupation of Vietnamese territory.

The basic differences lie in the seasonings employed, the preparation and cooking techniques, and the different emphasis on basic ingredients.

For example, soy sauce is a staple seasoning in Chinese cooking. In Vietnam it is rarely used. Instead Vietnamese cooks use "nuoc mam," a fish sauce made by layering fresh anchovies and salt. The clear, amber liquid that results is used as a seasoning in many recipes. It is also the basis for "Nuoc Cham," a sauce made with "nuoc mam," chili pepper.

Meats used in Vietnamese cooking include fish, seafood such as crab and shrimp, pork, and chicken. Mutton and lamb are never used in Vietnam, although they are common in Chinese dishes.

On the other hand, Vietnamese use shallots, a vegetable never found in Chinese dishes. Unlike the Chinese, they also season dishes with lemon grass or citronella root, giving the food a lemony flavor. Coriander (also known as cilantro) and fresh herbs are also common seasonings in Vietnamese meals.

The Chinese are known for their stir fry dishes. Vietnamese cooks prefer to simmer most of their food. When they do stir fry, Vietnamese use much less oil than the Chinese. Chinese food is also often thickened with corn starch or other thickening agents. Rarely are Vietnamese sauces thickened and when they are, corn starch is used in smaller amounts.

Fresh, uncooked vegetables never appear in Chinese cousine, however, salads and raw vegetables are used as an integral part of most Vietnamese meals. The fresh vegetable platter will always include lettuce, cucumbers, coriander, mint, sliced green bananas, "tia to" (a leafy vegetable with a minty taste), and "rau diep ca," a vegetable which has a taste suggestive of the seashore.

Rice is the staple of the Vietnamese diet. As a result, there are dozens of varieties of rice to choose from, each with a different texture, flavor, and it own fragrant aroma while cooking. Most Vietnamese can tell from the aroma of the cooking whether the rice comes from the north, center, or south of the country. Poorer people, who cannot afford to by the relatively expensive, aromatic varieties, will add a few "la dua" leaves to the cheaper

rice to achieve a fragrant scent. The purchase of so important a part of their diet is a serious matter to the Vietnamese. Rice is sold only by rice dealers. In general, the Vietnamese buy from a friend, someone they can trust, who will give sound advice about which rice to buy.

Typical drinks in Vietnam are sticky rice wine, similar to Japanese saki, beer, soy bean wine, banana wine, rum, and soft drinks. Hot black tea is also available in a home for guests and the family. It is served after each meal.

Traditionally the Vietnamese prepare elaborate meals. With many dishes served at a time, each requiring a lot of vegetable chopping and different sauces, the housewife has to spend many hours preparing the meals.

In the countryside people still cook outside with a wood or charcoal fire. In the cities, of course, they use the more modern equipment of gas and electric stoves. Originally kitchen ware was made of clay or bronze, but that too has modernized, and today pots and pans are made of modern alloys and metals.

In Vietnam, a wok, shallower than the Chinese wok, is used for stir frying. However, the typical family will also have a large assortment of tiny pots for mixing, cooking and simmering. Since many small dishes are served, rather than one or two larger dishes as we do in the west, they prefer to cook in a pot just large enough for the food being prepared.

The Vietnamese eat three times a day. In the city the breakfast is usually lighter than lunch or dinner. In the country, where the people must perform hard physical work all day, they prefer a larger breakfast.

Most Vietnamese who have come to the United States are enjoying a mixture of the foods of their national culture and American foods. Interestingly, they cannot tolerate fresh milk. Condensed milk is safe for them, however, as is ice cream which is highly popular among the Vietnamese.

To keep alive their traditional food recipes, Vietnamese Americans often incorporate their native recipes with their favorite American dishes. In addition, they prepare special Vietnamese meals for their holidays, family gatherings, and other special events. Many special stores stocking ingredients for Vietnamese dishes that are not available in most American shops have spring up in communities that have a large Vietnamese population.

Recipes

CUCUMBER SALAD

Ingredients:
Cucumbers
Dressing: 1/3 cup vinegar
or 6 Tbs. lemon juice
1/3 cup water
3 tsp. sugar
crushed dried red pepper (optional)

1. Slice thinly peeled cucumbers diagonally
2. Pour dressing and red pepper, if desired, over cucumbers
3. Marinate at least 1 hr. before serving

NOTE: Other finely chopped vegetables may also be used

STEAMED STUFFED CABBAGE

Ingredients:
12 medium size cabbage leaves
12 green onion stems
Filling: 1 lb. ground pork
5 tsp. chopped onion
1 tsp. salt
1/4 tsp. black pepper

Sauce:
1 cup chicken stock
2 Tbs. tomato paste
1 tsp. hot sauce
2 tsp. cornstarch

1. Blanch cabbage leaves and onion stems in boiling water 1 min. to soften them.
2. Allow to cool.
3. Flatten leaves and place 2 tsp. of stuffing mixture on each leaf.
4. Tuck ends in a roll tightly.
5. Tie roll with green onion stem.
6. Steam 30 min.
7. Cover with suace and serve.

VIETNAMESE PEANUT COOKIES

Ingredients:
2 mashed hard-boiled egg yolks
8 ounces sifted wheat flour
7 ounces powdered sugar
1/2 cup melted pork lard (no substitutes)
1 tsp. soda
1/3 cup toasted peanuts

1. Combine sugar, egg yolks, flour, soda
2. Blend melted lard to make soft dough
3. Make 40 - 45 small balls
4. flatten into cakes
5. place peanuts in center
6. place on greased cookie sheet, 1/2 in. apart
7. Bake at 350° F until golden brown
8. Remove and allow to cool

Sample Popular Menus

1) Rice noodle and beef soup
Steamed, stuffed cabbage
Peanut cookies

2) Chicken salad
Beef with onion, bell pepper, and celery
Vietnamese flan

3) Vietnamese rolls
Marinated chicken
Banana cake

4) Vermicelli and chicken soup
Pork chops with spices
Sticky fried rice - Mixed salad

Bon appetit, or as they say in Vietnamese, "Chuc an ngon".

Vietnamese Food Preferences

Breads and cereals	Meat and protein	Fruits
Rice	Fish, esp. in coastal areas	Bananas
Bean thread	Seafood (crab, shrimp, clam)	Mangos
Chinese rice noodles	Pork (incl. heart, tongue, liver stomach, intestines, blood)	Melons
Japanese wheat noodles	Chicken giblets	Oranges
Somen	Peanuts Legumes	Papaya
Glutinous rice		Pineapple

Vegetables		Milk Products	Other Foods
Bamboo shoots	Mushroom	Evaporated milk (for infants and small children)	Tea
Bean sprouts	Lily flower		Lard for frying
Chinese celery	Lotus root		Mustard
Chinese pea pods	Lettuce	Whole milk, gradually introduced	Garlic
Spinach	Kale		Sweets made from rice gluten
Eggplant	Water cress	Ice cream and ice milk	Seeds
Scallions	Green beans		
Green pepper	Leeks	Junket dessert	
Bitter melon	Onions		
Tomato	Cucumber		

Typical Vietnamese Meals

Breakfast: Soup (a favorite one, "pho" contains: rice noodles, thin slices of beef or chicken, bean sprouts and greens);

or boiled eggs and crusty bread, such as French bread;

or rice and leftover meat;

or combinations of the above

with tea or coffee

Lunch and dinner: Rice (the best rice grains are long and narrow with pointed ends, and will usually be very tender when cooked. The shorter, rounded variety usually hardens when cooked.)

with fish and/or meat and a vegetable dish, "nuoc mam"

with clear soup with vegetables and/or meat,

and tea, coffee with condensed milk, soft drink, or an alcoholic beverage such as beer.

Snacks: fruits

clear soup

rice

Dress

The national dress for the Vietnamese women is called the ao dai. Influenced by the tight fitting Chinese dress known as the cheongsam (see figure A), the ao dai is more confortable with its free-flowing front and back panels split tc the waist over long pants (see figures B and C).

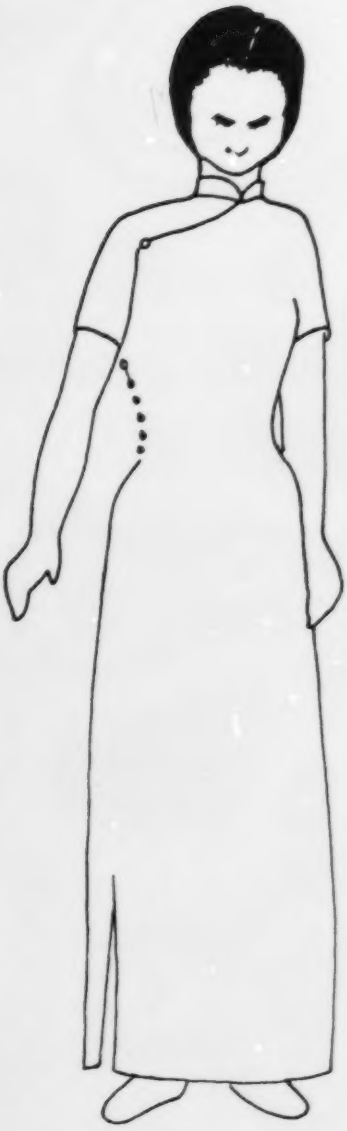
Like fashions of any country, the ao dai has changed slightly over the years. Forty years ago, it reached only just below the knees. The back fell straight from the neck, while the front was formed by two separate pieces that were tied at the waist. This design left a gaping V across the chest which was covered by a piece of cloth tied behind the woman's neck. Twenty-five years ago the style began to change. The V neck was made shorter, and the two ends were allowed to fall freely, rather than being tied together. The French culture in Vietnam has also affected the design of the ao dai. Under the European influence, the belts and knotted front pieces disappeared, and the bodice was styled to look more like the Chinese cheogsam.

Collar height has also varied through the years. Once the ao dai was worn with the high mandarin collar, about 3 1/4 inches tall. Women found it difficult to eat and talk with such a high collar, so like all extreme fashions, it was modified to a more practical 1 1/4 inches. In contemporary Vietnam, the ao dai's necklines are as varied as the wearer's taste. Some necks are round and collarless, others square cut, others heartshaped, and some with plunging necklines. As is true elsewhere in the world, popular public figures usually set the trend for this year's fashionable ao dai.

The ao dai is a formal dress often embellished with embroidery and applique. It is a dress uniquely suited for the small-boned, slender figures of the Vietnamese women, and one that is an important representative of the Vietnamese heritage. The Saigon Daily News in June 1968 explained it as follows:

> Vietnamese women have long been admired for their graceful appearance, and their charm is enhanced by the floating beauty of their national dress, the ao dai. It should be remembered that this lovely dress is the sign of luxury as well as feminity; made of silk or diaphanous material stretching to the ankles, worn over black or white silk trousers, the ao dai is not workday wear. A peasant woman may own one ao dai to wear to town or on feast days, but her usual clothes--and those of the working class urban woman, too--consist of black cotton trousers, a black or white cotton blouse, and for the outdoors, a conical hat.

Here in the States, as back home in Vietnam, women will normally wear western clothes, saving their ao dai for special occasions. For a young girl entering her teens, her first ao dai is a symbol of entering adulthood.



A Cheongsam

chinese woman's Traditional dress

ROOT GARMENT
FOR MODERN AO DAI

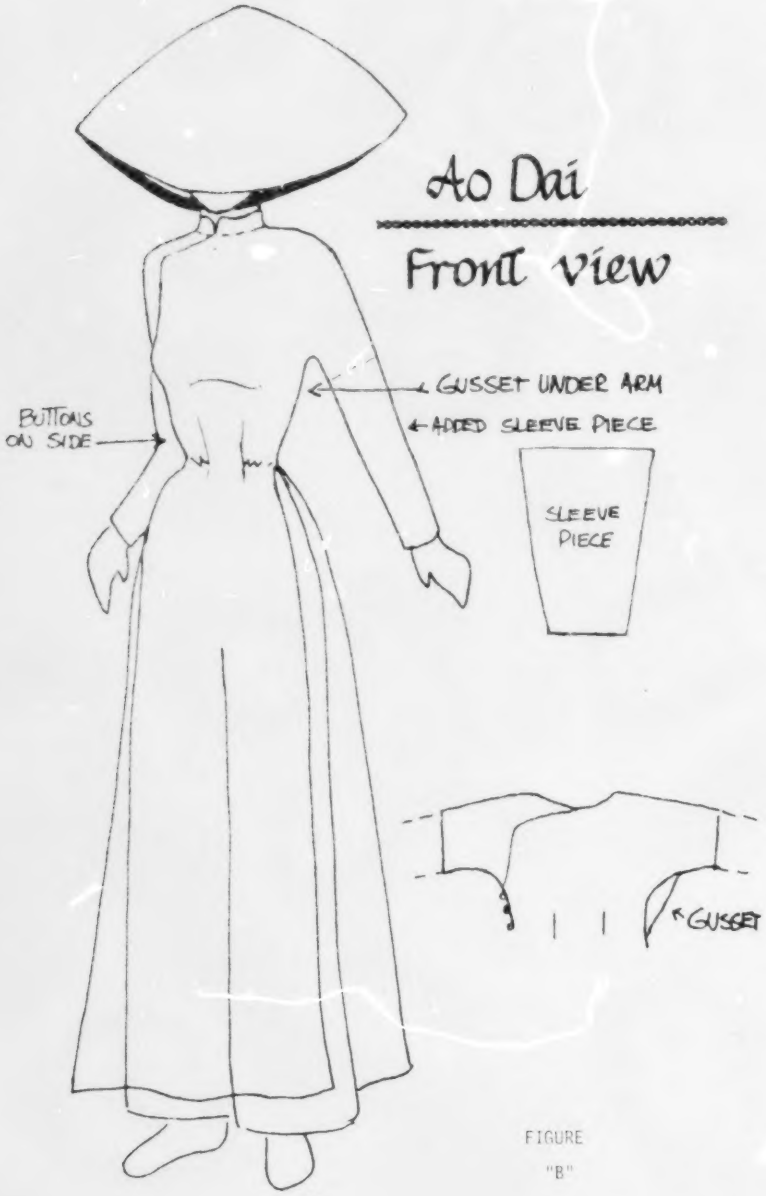

Ao Dai
Front view
GUSSET UNDER ARM
ADDED SLEEVE PIECE
BUTTONS ON SIDE
SLEEVE PIECE
GUSSET

FIGURE "B"

16

Ao Dai

Back View

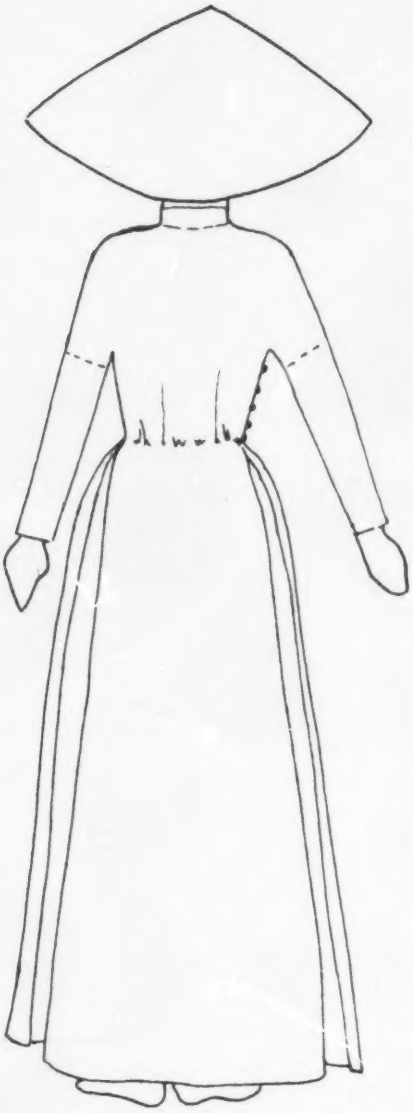


FIGURE "C"

17

Stitches used in Vietnamese Embroidery

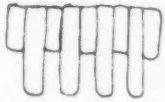
ENTER AT 'A'
TAKE A STITCH
FROM 'A' TO 'B'.
EXIT AT 'D'....
CONTINUE....

couching

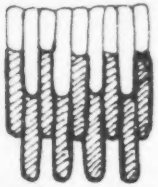
A HEAVY OR THICK CORD OR GROUP OF THREADS IS SEWN DOWN BY A THINNER THREAD. THIS TECHNIQUE IS OFTEN USED WITH GOLD & SILVER THREADS.

Long & Short Stitches

1.



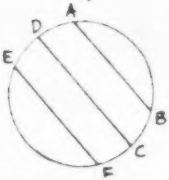
2.



ROW ONE:
MAKE A LINE OF STITCHES, ALTERNATING LONG AND SHORT STITCHES, AS INDICATED.
ROW TWO:
MAKE A LINE OF STITCHES USING ONLY LONG STITCHES, AS INDICATED
FOR NEXT ROWS, REPEAT STEP TWO.

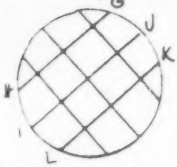
Laid Work.... A FORM OF EMBROIDERY USED TO FILL LARGE AREAS

1.



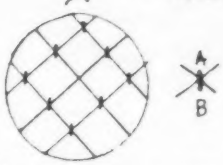
WORK ONE LONG STITCH FROM A TO B... C TO D... E TO F

2.



WORK ONE LONG STITCH FROM G TO H... I TO J... L TO K

3.



TIE THREADS WHERE THEY CROSS WITH A SMALL STRAIGHT STITCH. A TO B...

Language

The Vietnamese language, also called Annamese or Annamite, is a monosyllabic language where each syllable may have five or six meanings, depending on the speaker's tone. Although it has many Chinese loan words, borrowed over the centuries of Chinese dominance, the Vietnamese language is separate and distinct from Chinese.

Vietnamese uses the Roman alphabet as we do, but diacritics have been added to represent tones and sounds not familiar to us. In addition, the sounds of the letters are not necessarily the same in English and Vietnamese, adding to the challenge for immigrants trying to learn English. Vietnamese vowels tend to be longer than those in English, and final consonants are usually dropped.

The Vietnamese Alphabet

a, ă, â, b, c, ch, d, đ, e, ê, g, gh, gi, h, i, k, l, m, n, ng, ngh, nh, o, ô, ơ, p, ph, qu, r, s, t, th, tr, u, ư, v, x, y.

While the English language stresses sentences, Vietnamese puts the emphasis on words. A Vietnamese learning English must become familiar with sentence intonation patterns to differentiate between statements and questions. For example: It's a nice day. It's a nice day?

Like English, Vietnamese sentences are structured with the subject, verb, object pattern. But their question formation is different. In Vietnamese the word order for questions is the same as for declarative sentences. To make a yes-no question, they simply add the word "khong" to the end of the sentence. English speakers add a "do" or "is" or move the verb. Vietnamese wh-questions are also simpler than their English counterparts. In English, what, when, why, and so on begin the sentence, and the verb is split in the middle. In Vietnamese, the wh-word replaces the component. For example, English speakers say, "What does Minh eat?" while the Vietnamese speakers say, "Minh eats what?"

English suffixes used for plurals and verbs are difficult for Vietnamese speakers to master. Since final consonants are usually dropped in Vietnamese, people are not trained to hear them. Also, plurals and

verb changes do not occur in Vietnamese as they do in English. They are expressed by adding additional words to the sentence, rather than by adding a suffix or changing the verb.

To express a negative, in Vietnamese, the speaker need only add the word "not" to the sentence before the verb. The English habit of changing the word sequence in the sentence or using the word "do" or the verb "to be" is very baffling to someone who speaks Vietnamese.

Part of the difficulty with the verb "to be" (am, is, are, was, were) stems from the fact that in English it is irregular. Also, it is translated by three different verbs in Vietnamese.

Unlike English pronouns that simply state person, gender, and singular or plural, Vietnamese pronouns are complex, based on age, degree or respect, and position.

Their naming system is also complicated. They order their names with the family name first, followed by the middle name, and then their given name. They do not preface the family name with titles such as Mr., Mrs., or Miss. Rather they use their given name, not as an informal familiarity, but to show respect for the family ancestors. In deference to the ancestors, their names are never mentioned.

In Vietnam, a cultured person is one whose speech and movement are slow and quiet. Eye contact is avoided because it is considered forward and rude.

When greeting each other, people from Vietnam will bow slightly rather than shake hands. The body contact of a hand shake is very uncomfortable for them.

As in any country, non-verbal communication is as important as words. A person who wants to show great respect when handing someone something will offer it with both hands. A smile, often thought to be the universal message of friendliness, can mean many things. It can mean agreement and pleasure, but Vietnamese also smile to cover embarrassment, express tolerance of an error, to communicate a misunderstanding, or to screen ignorance or fear. The context should be considered when interpreting a Vietnamese smile.

INFLUENCE OF VIETNAMESE LITERATURE

by Joan Serverson

After locating English translations of Vietnamese poetry, I decided to write a poem each day on the blackboard in my English as a Second Language class to see what kind of discussion it elicited from my students who are primarily Asians. As had happened in my classes in literature for Americans, the poetry became a catalyst for discussion of feelings that had been formerly repressed or unstated. One poem by Ho Chi Minh led to a heated exchange about the war in Southeast Asia, and how it had disrupted Vietnamese culture and led to their isolation from their heritage in America. The Vietnamese love their country and its culture, and many of them admitted that they were lonely and hoped some day to go back to Viet Nam.

In the sample poetry included in this report many Vietnamese cultural feelings and ideals are reflected. Their love of nature is represented strongly in the images in these poems. Their deep respect for education and "Knowledge" is another thread that can be found in these poems that go back to 999 A.D., up to the late 19th century. One humorous poem lamented the author's losing battle against alcoholism; other poems showed how Asians respect learning and are unhappy when they have not worked hard enough in school.

The Vietnamese students recognized all of the poets, even the early ones and could tell me something about the poets' backgrounds and contributions to Vietnamese society. Apparently, most educated Vietnamese are taught the same literary material, and all easily recognize the important writers of their homeland. Poetry is a valuable aid to cultural understanding because it expresses the aspirations and frustrations of people at a very primary and personal level.

Two collections of folk and fairy tales came from the Institute for Cultural Pluralism at San Diego State. I talked to several of the student about their oral literary heritage, and they told me that they had learned the traditional stories from their grandparents. Many of those interviewed said that the stores are told to pass cultural values of honesty, obedience and respect from on generation to the next.

The were all familiar with the stores that Americans learn as children, such as "Cinderella", "Little Red Riding Hood", "Hansel and Gretal", and, as one woman put it, "the story about the girl and the small men -- "Snow White and the Seven Dwarfs." After reading the folk tales, several of my students wrote paragraphs about family life in Viet Nam and the training of children.

By exploring some of the literary heritage with my students, many painful topics and ideas were discussed that none of us had dared to bridge before. In a classroom setting after discussion of Veitnamese literature, other students felt free to talk about aspects of their cultures as well.

In conducting any study of a culture, I feel strongly that a look at the literature of a group of people can help open discussion and foster understanding of the uniqueness of cultural differences as well as the similarities in hopes and aspirations shared by all peoples.

"AWAKENING"
Vien Hoo (12 Century)

The Six Knowledgesobess us at night, al. night
Darkness in our minds confuses us,
Night and day I listen to the bell, and learn,
Lose my laziness and find understanding.

"STOLEN FROM NATURE"
Nguyen Train (1380-1442)

All I steal is room for a hut,
All I need I steal.
Wind blows in, sweeps my floor,
Moon at the door is my lamp.
I eat what grows,
Wear what I have; Who needs damask?
I lean on a tree, happy in the shade:
Lonely, but glad to be alone.

GOING ON THE WAGON
Nguyen Khuen (1835-1909)

Whenever I'm drunk
I want to go on the wagon. Really
I want to, but I like it,
I like it, and I can't, really,
I mean I can but
I won't.

"MAN'S BODY"
Van-Hanh (19 Century)

A body is like lightning; gone in a moment, back
to Nothingness,
As spring flowers are dead in the fall.
Forget about this growing and dying, it is all
irrelevant.
Life's motions are like dew on the grass.

"The Essence of Buddhism"
Ly Thai Tong (999-1054)

There are no sects,
No others,
No you.
Buddha-past,
Buddha-present,
Buddha-future,
Are all the same.

"In Memorian"
Tran Thanh-Tong (1240-1290)

Empty, gate, dusty:
Moss-filled path;
All quiet, no one walking by.
And yet a garden bursting with purple
and red:
For whom?

"Autumn Evening"
Tran Nhan-Tong (1258-1308)

The bridge shines upside down,
Dying sunlight glitters in the river.
The hills are silent, red leaves fall,
Heavy clouds, and dew, join the evening
service.

"Stolen From Nature"
Nguyen Train (1380-1441)

All I steal is room for a hut,
All I need I steal.
Wind blows in, sweeps my floor,
Moon at the door is my lamp.
I eat what grows,
Wear what I have: Who needs damask?
I lean on a tree, happy in the shade:
Lonely, but glad to be alone.

"Truth Is One"
Chu-Chi (19th Century)

Having reached Knowing, mind and body
stay still.
Knowing is many sided,
Moving, non-moving, all are equal
The world is immeasurable, like sand.
This empty world may change
But reality is the same.
It has never been easy to know
But Truth shines everywhere.

"Regrets"
Dang Dung (18th Century)

Old-and so much still to do.
Heaven-and-earth is too vast: drink up!
With luck even a fool wins glory,
Without it a hero is helpless.
I fought like my lord, dreamt of
holding the earth's axis:
There's no way to reach the heavenly river.
I've revenged nothing, my hair has
turned white.
How may times, in the moonlight,
have I sharpened my sword?

"Women"
Tran Te Xuong (1869-1907)

Tea, wine, and women:
My three perpetual plagues.
I must forbear,
I might be able to give up tea, maybe,
And even wine.

"Locked Up for Gambling"
Ho Chi Minh

No food for gamblers:
Repent you swine!
Embezzlers gorge like hogs,
We dribble tears and dry saliva.

"Walking, Walking"

Walking, walking, all day:
Lying, at night, a bed-bug banquet,
Cold:
Ah, the Oriole, singing dawn!

"Jail Pastorale"

When I came the rice was pale green.
Now it's out and in the barns.
Peasants Laugh,
I hear them, here, across the rice fields.

"Woman"
Tran Te Xuong (1869-1907)

Tea, wine, woman.
My three perpetual plagues.
I must forebear.
I might be able to give up tea, maybe,
And even wine.

SOURCES - BOOKS & BOOKLETS

Source	Resume	Evaluation
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Raffel, Burton FROM THE VIETNAMESE TEN CENTURIES OF POETRY October House, Inc., N. Y. Copyright 1968	This volume includes "free translations of Vietnamese poetry from the year 999 to 1949. The author in an informative introduction says that poetry is very much a part of life for all the Vietnamese rather than an educated few. One notable poet was included, Ho Chi Minh (1890-) writing from his prison cell before the revolution.	Beautiful and inspiring
Sun, Ruth Q. LAND OF SEAGULL AND FOX FOLK TALES OF VIETNAM John Weatherhill, Inc., Tokyo or Charles E. Tuttle Co., Inc., Rutland, Vermont Copyright 1966	This book contains folk tales and legends which are representative of the art in Vietnam. After reading them, readers will better understand moral lessons and cultural values contained in the stories which the older Vietnamese passed on orally to the younger generation. One of my students said that he had learned these stories from his grandparents.	Highly recommended
Sutherland, Kenton A HANDBOOK FOR TEACHERS OF VIETNAMESE STUDENTS HINTS FOR DEALING WITH CULTURAL DIFFERENCES IN SCHOOLS Library of Congress Catalog #75-24858 Arlington, VA 22209 Copyright, August, 1975	This is a brief but complete pamphlet which talks about Vietnamese cultural differences as they are manifested in the educational environment. It deals with such topics as shyness, working habits, forms of address, and language differences. It contains a bibliography of texts on the Vietnamese.	Informative, especially for brand new teachers

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by Mary Gostelow
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The Chatham Press, Inc., Riverside, Connecticut

TEN VIETNAMESE
by Susan Shehan
A. Knoff, New York

NATIONAL GEOGRAPHIC ... Feb. 1967, pages 149-193
"Behind the Headlines in Viet Nam"
by Peter T. White and Winfield Parks

NATIONAL GEOGRAPHIC ... Dec. 1968, pages 737-789
"The Mekong-River of Terror"
by Peter T. White and W.E. Garrett

NATIONAL GEOGRAPHIC ... Mar. 1971, pages 296-365
The Lands and People of Southeast Asia
"Mosaic of Cultures", by Peter T. White
"New Light on a Forgotten Past", by W.G. Solheim
"Pagan, On the Road to Mandalay", by W.E. Garrett

Source	Resume	Evaluation
Dershem, Hoa "Challenge for Vietnamese Women" SNA DIEGO UNION, Feb. 1981	This newspaper article contrasts the attitudes and realities of the women's role in Viet Nam before and after the Communist revolution and makes a plea for understanding between both men and women in handling the stresses their new roles are imposing upon them in the U.S. "The womanly qualities of patience, sacrifice and devotion are still needed and valuable. The challenge for every Vietnamese woman, who works and takes care of a family, is to find new ways to express those beautiful, traditional qualities in our everyday lives."	Thoughtful
Gross, Greg "Refugee Leaders Have Strong Say; Harmony is a Goal in Linda Vista" SAN DIEGO UNION, March 14,1981, A1 & A4	This article stresses the communal cooperation which has developed among the leaders of the Vietnamese community and how this leadership has reduced friction between the Vietnamese and American population of Linda Vista, a suburb of San Diego, which has a large Vietnamese population. The leaders come from "traditional tribal chieftains, ex-soldiers or young men schooled in American ways." These leaders try to help the refugees ameliorate the culture shock experienced by a move to America which has been both traumatic and painful for a people from an old and established culture.	Very helpful
"The New Immigrants" Institute of Leisure Behavior Department of Recreation San Diego State University February, 1981	This pamphlet gives information on pronunciation of names, a statistical report on the location of the Indochinese in the U.S., a brief history of Viet Nam and a discussion of the art, food, religion and social relations of the people.	Brief, succinct and to the point
Whan, Bob & Peter Quinn "Indo-Chinese Refugees," AUSTRALIAN COUNCIL FOR OVERSEAS AID, P.O. Box 1562, Canberra City, A.C.T. 2601	Material covered in this report includes historical and current background material on the Indo-Chinese refugees and the Aseas countries' positions in regard to them. The report urges the Australian people to accept the refugees on humanitarian grounds and provides a rationale for the need for other countries to help. Interviews with people from refugee camps are especially interesting.	A reminder of the hardships and difficulties experienced by our latest group of immigrants

SOURCES-PEOPLE

An Interdisciplinary Approach to Multicultural Education (IAME)

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VIETNAMESE CULTURE SUPPLEMENT

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Clark, Ann. To Stand Against the Wind. Viking Press. 1978. An 11 year old Vietnamese boy in the United States records his memories of Vietnam and his family. Good, low-level reading.

Cooke, David Coxe. Customs and Culture of Vietnam. Norton Press, New York. 1968. Standard description of history, culture and people. A tex that should be reviewed for accuracy by Vietnamese readers.

Crawford, Ann (Cadell). Customs and Culture of Vietnam. A concise text on history and culture, including religion, terrain, health and welfare, agriculture and industry, festivals and much more. Also includes a brief section on North Vietnam. Readable text (grades 6 and up). Straight forward information.

Dareff, Hal. The Story of Vietnam; a Background Book for Young People. Parent's Magazine Press, New York. Not available at time of printing for review.

Dieu, Le Tat, and Bo Dai Ky. "If You Meet a Sad Refugee". Affective article winning cold Americans through an understanding of the problems the Vietnamese have faced. Heavy on the sentiment, but interesting nonetheless.

Do, Van Minh. Vietnam; Where East and West Meet. Second revised and enlarged edition. Paragon Book Reprint Corporation, New York. 1968. Account of the western influences in Vietnam over the last 300 years. Standard history.

Dunn, Mary Lois. The Man in the Box: A Story From Vietnam. McGraw-Hill, New York. 1968. A young Vietnamese boy is put in a box by the communists and left to die. But there was an American soldier in the box with him. Fiction.

Duong, Thanh Binh. A Handbook for Teachers of Vietnamese Students: Hints for Dealing with Cultural Differences in Schools. Center for Applied Linguistics, Arlington, Virginia. 1975. Easy to read description of the Vietnamese by a Vietnamese. Good information.

Do, Huong Thui. A Study of Employment-Related Barriers, Needs and Services for the Vietnamese Refugees in San Diego. A survey of 90 Vietnamese and the agencies assisting them. Good early data on the needs of the first arrivals. (Master's Thesis, San Diego State University, 1976).

Hammer, Ellen Joy. Vietnam, Yesterday and Today. Holt, Rinehart, and Winston, New York. 1966. Standard history.

Kelly, Gail Paradise. From Vietnam to America; A Chronicle of the Vietnamese Immigration to the United States. Westview Press, Boulder, Colorado. 1977. Chronicle of the flight, and immigration ordeals. Describes refugee camps and the resettlement as well as the impact of United States values and cultures upon the Vietnamese people. Detailed description of camp life, and why and who immigrated. Good.

Indochinese Community Health and Education Project: Cultural Awareness Training Manual. Edited by Jan Lee Wong, Director of I.C.H.E., March, 1979. Discusses

cross-cultural differences (family life, inter-personal communication, religion, eating habits, etc.) Good, informative paper.

Interjurisdictional Task Force Report on Indochinese Refugees. County of San Diego, May, 1970. Statistical analysis of Vietnamese population. Includes recommendations for health, housing, education, etc. Good analysis of the government's role in assisting the refugees.

Le, Daniel. Mental Health Needs and Problems of the Vietnamese Refugees in the United States. Discussion of the stress the refugees have been under, and the need for additional mental health facilities. Interesting article.

Liu, William Thomas. Nguoi Viet Ti Nan Tren Dat My: Nhung Chuyen Ly Huong = Vietnamese Refugees in America: Exodus from Their Homeland. San Diego, California Vietnamese Refugee Research Project. Account of the plight of the refugees fleeing Vietnam, and the resettlement. Interesting account by a noted expert in Asian Affairs.

Liu, William Thomas. Transition to Nowhere: Vietnamese Refugees in America. Charterhouse Publishers, Nashville, Tennessee. Not available at time of review.

Montero, Darrel. Vietnamese Americans: Patterns of Resettlement and Socioeconomic Adaption in the United States. Westview Press, Boulder, Colorado. 1979. The history, adaptation, and assimilation of the Vietnamese. Includes prospects for the future. The author is a well known Asian American specialist. His study is detailed and statistical and appears fairly comprehensive to 1979.

Nguyen, Cao Dam. Vietnam, Our Beloved Land. Adapted and translated by Tran The uy. C.E. Tuttle Company, Rutland, Vermont. 1968. A very well illustrated book (more pictures than text), with large and interesting photos of the Vietnamese people and their land. Discusses the sea, landscape, folklore, women, soldiers, but the particular emphasis is upon what the photographer will want to see in the country. Good visuals.

Nguyen, Khac Kam. An Introduction to Vietnamese Culture. A basic text on the culture of Vietnam, but written by a Vietnamese. Much like a Vietnamese text by Westerners, but without the numerous contrasts to Western culture.

Nguyen, Ngoc Bich. A Thousand Years of Vietnamese Poetry. Alfred Knopf, Publishers, New York. 1975. An anthology of 200 poems from early religious verse to modern war poems. Good coverage of time period and poetic topics.

Nhat Hanh, Tich. The Cry of Vietnam: Poetry. Unicorn Press in association with the Unicorn Book Shop, Santa Barbara, California. Not an anthology, but translations of poems by the author. Deals with the struggle of the Vietnamese people over the recent decades.

Perrin, Linda. Coming to America. Delecorte, New York. 1980. Historical account of Asians coming to the United States. Ten pages on the Vietnamese, answers who and why questions, and discusses boat people and sponsorship problems. Highly readable.

"Poor v.s. Poor". San Diego Evening Tribune, April 23, 1980. Resentments toward the Vietnamese in San Diego by other minorities. Good description of the misunderstandings many American poor have about the role of government help to the Vietnamese.

Shultz, George F. Vietnamese Legends. C. E. Tuttle Publishers, Rutland, Vermont. 1965. Not available at time of review.

Smith, Gordon. "Once a Refugee". Reader, June 5, 1980. Description of the life of the Vietnamese in the United States. Well written, poignant account.

Thuy, Vuong, G. Getting to Know the Vietnamese and Their Culture. Frederick Ungar Publishing Co., New York. 1976. Not available at time of review.

Trang, Kim Dung. A Personnel Resources Directory for the Education of Vietnamese Refugees. Compiled by Trang Kim Dung and Kenton Sutherland. Center for Applied Linguistics, Arlington, Virginia. 1975. A list of personnel available for work as paraprofessionals and professionals in teaching. This is not up-to-date. Last published in 1975.

Understanding the Pan Asian Client: Book II. Beverly Chan Yip, executive Director of the Union of Pan Asian Communities, San Diego. Historical and cultural factors of eleven Asian groups. Includes pages on Vietnamese history, family, values, thinking, and behaving. Information can be used to contrast plight of other Asians with that of the Vietnamese.

Vietnamese Folk Poetry. John Balaban, compiler and translator. Union Press, Greensboro, North Carolina. 1974. Selections of Vietnamese folk poetry over the centuries. Forty in all, dealing with Vietnamese life and work.

"Vietnamese in America, Life in the Refugee Camps". Bridge, Spring, 1978. Account of successes and failures in the resettlement of the refugees. Very readable. Good information.

"Vietnamese Seniors form Group". Asian American Times, May, 1980. Vietnamese Seniors form a political and social group for protection and socializing. Short account, but describes well the needs of the Vietnamese seniors.

Wartski, Maureen Crane. A Boat to Nowhere. Illustrated by Dick Teicher. Westminister Press, Philadelphia, Pennsylvania. 1980. An old man and three children flee the communists in a hopeless struggle to survive. Interesting portrayal of the boat people.

We the Vietnamese: Voices From Vietnam. Compiled by Francoise Sully. Edited by Francoise Sully and Marjorie Weiner Normand. Preface by Donald Kirk. Praeger Pub., New York. 1971. Compilation of essays by Vietnamese nationals (pre change-of-government). Deals with politics, culture, and history.

Vietnamese Language and Education

Alexander, Roberta; Dick, Lucy, and Lam, Xanh. Special Language Problems of Vietnamese Students. Kearny Adult Center, E.S.L. program. 1980. Comparison of the Vietnamese and English sounds and structures. This is a compact handout of problems found in dealing with the Vietnamese students.

Center for Applied Linguistics, 1611 North Kent Street, Arlington, Virginia, 22209. Phone: 900-336-3040. C.A.L. is the old name for E.L.R.C. (English Language Resource Center). Developed many of the E.S.L. materials after the 1975 fall of Saigon. More recently it has provided cultural workshops and continued assistance. This is probably the most current and complete source of information on the Vietnamese refugees. It is all understandable by non-linguists and is applicable.

English Language Resource Center (E.L.R.C.). Two field offices: San Francisco, California, and Satellite Beach, Florida. E.L.R.C. is the new name for C.A.L., Center for Applied Linguistics. It works to meet local refugee needs via hotlines, workshops, and assistance on site. It's a private, non-profit research and service center. An excellent source for linguistic material, all current. Rich source of practical solutions and advice for anyone involved with Vietnamese students.

Fried, Charles C. Teaching and Learning English as a Foreign Language. University of Michigan Press, Ann Arbor, Michigan. 1967. Teaching theory. Includes framework in which to teach English (page 123). This book needs to be studied, not easily read by the non-linguist. However, the framework is very useful in organizing priorities.

Handbook for Teachers of Vietnamese Students: Hints for Dealing with Cultural Differences in Schools, A. Center for Applied Linguistics, Arlington, Virginia. 1975. Information on education in Vietnam, cultural conflicts, and cultural habits. Good descriptions of the Vietnamese smile, shyness, and other personality traits. Very interesting. This helps to sensitize the teacher.

Indochinese Refugee Education Guides, General Information Series: A Brief Look at the Vietnamese Language: Sounds and Spellings #6. Center for Applied Linguistics, Arlington, Virginia. This contains information on sounds and tones in Vietnamese, charts of consonants in different positions and the sounds they represent. Contains the Vietnamese alphabet (page 10) notes on punctuation. As with most material from C.A.L., this is also superior. The list of consonants is understandable to everyone. Important information to have.

Indochinese Refugee Education Guides, Preschool Education Series: E.S.L. in Kindergarten - Orientation and Scheduling #1. Center for Applied Linguistics, Arlington, Virginia. This contains information on linguistic interference problems. It's two pages long; an extract from Muriel Saville-Troike's Teaching English as a Second Language in the Kindergarten. It's short, worth reading once, and applicable to all students.

Indochinese Refugee Education Guides, Preschool Education Series: E.S.L. in Kindergarten, Teaching Pronounciation and Grammar #2. Center for Applied Linguistics,

Arlington, Virginia. Methods of language teaching with guidelines. Contains sample pattern drills and sounds which may present problems to Vietnamese students. Basic information. Easy and quick to read. For a new teacher, the drills and methods are important. Not just for kindergarten.

Indochinese Refugee Education Guides, General Information Series: Selected Annotated Bibliography for Teaching English to Speakers of Vietnamese and Cambodian: A Supplement #12. Center for Applied Linguistics, Arlington, Virginia. Lists of materials - books, texts, and series, for children and adults. Also, it lists reference materials for teachers, prices, publishers, etc. Also E.S.L. programs on video tape. After the teacher has read about the problem of the Vietnamese student, they may be ready to correct them. This list would be a good place to begin the search for applicable materials.

Indochinese Refugee Education Guides, General Information Series: A Selected Bibliography of Dictionaries #9. Center for Applied Linguistics, Arlington, Virginia. A list of the different types of dictionaries available for the Vietnamese. Explains difficulties and problems students will have with some dictionaries. Teachers should be able to read this quickly and develop a sense for what the students' needs are with a dictionary. Short and interesting.

Indochinese Refugee Education Guides, General Information Series: Teaching English Pronounciation to Vietnamese #4. Center for Applied Linguistics, Arlington, Virginia. Lists sounds which occur in both languages, only English, or sounds which pattern differently in Vietnamese and English. How to teach pronunciation. Good charts. Also contains a bibliography. Excellent material. This is a must. A teacher can read this and zero in on problems.

Indochinese Refugee Education Guides, General Information Series: Teaching English Structures to the Vietnamese #11. Center for Applied Linguistics, Arlington, Virginia. Points out the structures of English which differ so much from Vietnamese, that the students have problems. This is very necessary for the E.S.L. teacher. Like #4, it's easy to read, makes sense. The non-linguist will find it most helpful.

Indochinese Service Center (I.S.C.), 1031 25th Street, Suite B, San Diego, California, 92102. Phone: 714-235-9710. Provides services to the Indochinese community in many areas: health, crisis intervention, home management, orientation, etc. Community workers are willing to be most helpful and open to inform. A community worker one might contact is Tu Tang; a mental health worker contact person might be Huyen Nguyen.

Manual for Indochinese-Refugee Education, A. Center for Applied Linguistics, Arlington, Virginia. 1976-77. Information on administrative, language, cultural, and historical aspects of the Vietnamese in the United States. It's a complete source and interesting. This should be read.

National Clearinghouse for Bilingual Education, 6363 Alvarado Court, Suite 204, San Diego, California, 92120. Francis Lopez Becker is the field representative for bilingual education. Most helpful in finding materials, and as a resource person. Xuan Tran, Indochinese Curriculum Specialist under Title VII for the public schools. An excellent resource person in the community. Very helpful.

Nguyen Dinh Hoa. Colloquial Vietnamese. Southern Illinois University Press, Carbondale and Edwardsville. 1974. For the English speaker to learn Vietnamese. Not recommended.

Nguyen-Hy-Quang, and Jordan, Eleanor. Vietnamese Familiarization Course. Foreign Service Institute, Washington, D.C. State Department. 1969. This was written for people wanting a crash course in Vietnamese. Some notes in introductions, summaries are alright, but overall it's too advanced, too difficult. A hard way to learn a language.

Personnel Resources Directory for the Education of Vietnamese Refugees, A. Compiled by Trang Kim Dung and Kenton Sutherland. Center for Applied Linguistics, Arlington, Virginia. 1975. A list of personnel available for work as paraprofessionals or professionals in teaching. This is not up-to-date. Last published in 1975.

Selected Annotated Bibliography for Teaching English to Speakers of Vietnamese, A. Center for Applied Linguistics, Arlington, Virginia. 1975. A list of texts prior to 1975 for the child to adult student. Includes vocational, literacy, and testing materials list. Each book reference includes a short description of the book. This would be especially helpful if the teacher has no materials available. Otherwise it is a good supplement to what one may already have.

Thong, Le Tinh. Contrastive Analysis of English and Vietnamese (Appendices). Indochinese Training and Resource Center, School of Education, San Diego State University, Institute of Cultural Pluralism. Linguistically written. Contrasts with examples, consonants, prepositions, tenses. A background in linguistics is necessary to understand this book.

Thong, Le Tinh. Linguistic and Syntactic Differences and Likenesses Between English and Vietnamese. Indochinese Training and Resource Center, School of Education, San Deigo State University, Institute of Cultural Pluralism. Another comparison of English and Vietnamese from the linguist's point-of-view. A linguistic background is necessary.

Vietnamese-English Phrasebook with Useful Word List. Center for Applied Linguistics, Arlington, Virginia. 1975. Contains charts on consonants and vowel sound. Contrasts grammar systems. Pronunciation guide. Good introduction to Vietnamese language. Many students use this book.

Your New Country, A Guide to Language and Life in the U.S.A. Indochinese Training and Resource Center, School of Education, San Diego State University, Institute of Cultural Pluralism; also: American National Red Cross. 1975. For students, not teachers. Given to many refugees in refugee camps. Advice on everyday living. Not helpful to teachers in teaching, but it is interesting to note what the students have learned about us.

Vietnamese Culture

Food and Nutrition

Aghbashian. "Food Preferences of Southeast Asians in the Minneapolis-St. Paul Area". Unpublished masters thesis, June, 1980.

American Academy of Pediatrics Committee on Nutrition. "The Practical Significance of Lactose Intolerance in Children". Pediatrics 62:240. 1978.

Casey, P., and Harrill, I. "Nutrient Intake of Vietnamese Women Located in Colorado". Nutrition Reports International, Vol. 16, no. 5, November 1977, pp. 687-693.

Indochinese Food Guide, Minneapolis WIC program. 1981. Color posters to be available from State or Regional WIC office.

Ngo, Bach and Zimmerman, Gloria. The Classic Cuisine of Vietnam. Barrons, Woodbury, New York. 1979.

Nutrition Education Program for Southeast Asians: Le son Plans, Newsletters, Directions for use of Food Guide. Minneapolis WIC Program. 1981.

Southeast Asian American Nutrition Education Materials. United States Department of Agriculture, F.N.S. September, 1980.

Southeast Asian Nutrition Education Materials, copyright Ramsey County Nutrition Program, 1980. Write Ramsey County for permission to reproduce.

Vietnamese Cross-Cultural Information

Cultural Awareness Training Manual. Indochinese Community Health and Education Project. Cross-cultural information on the Vietnamese culture as compared to that in America; brief description of history; detailed data on family structure.

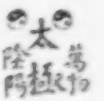
The New Immigrants. Institute for Leisure Behavior. Department of Recreation, San Diego State University, February, 1981. Statistical data presented at a workshop on the Indochinese refugee.

Shearer, Lloyd. "Intelligence Report". Parade Magazine, October 26, 1980. Describes change in lifestyle of Vietnamese families in this country.

Whan, Bob, and Quinn, Peter. Indo-Chinese Refugees. Australian Council for Overseas Aid, July, 1979. Background data on the Indochinese countries, statistics relative to their immigration and Australian policy.

Cultural Awareness in a Multicultural Society

ETHNIC HERITAGE SEARCH KIT



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1980-81 Fund for the Improvement of Instruction

Adult and Continuing Education

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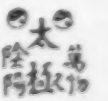

ETHNIC HERITAGE SEARCH KIT

San Diego Community College District

adult instructors researched and wrote cultural vignettes for Black, Mexican, and Vietnamese cultures. The data obtained from their research was used to develop the **Ethnic Heritage Search Kit.**

Through testing of the kit, the researchers found that it increases students' and teachers' cultural awareness, expands interest in a targeted culture's heritage, and improves communications between members of different cultures.

The Kit contains:

1 A sound-strip entitled: "The Importance of an Ethnic Heritage Search."
2 Guidelines for an individual's development in cultural awareness and step-by-step methods for initiating and completing a heritage search.
3 Selected samples of cultural vignettes for Black, Mexican, and Vietnamese cultures. (Samples point out biases inherent in cultural research. The findings suggest that awareness of these biases help individuals gain a broader perspective and reduce interpersonal conflicts resulting from cultural bias.)

The results of the research were presented in a multicultural fair which provided 700 San Diegans with an opportunity to learn about other cultures. The fair featured Black, Mexican, and Vietnamese cultural diversities, including points on how cultural variety can enrich our community.

Highlights of the fair included a fashion show, singing, dancing, ethnic food, arts and crafts, a puppet show, and workshops on the use of the **ETHNIC HERITAGE SEARCH KIT**.

The kit is designed to help individuals interested in gaining a deeper understanding of either their own or other cultures.

Dr. James M. Hardison
Dean of Instruction, Adult and Continuing Education
San Diego Community College District
(714) 230-2144

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*THE ETHNIC HERITAGE SEARCH KIT was developed through an Interdisciplinary Approach to Multicultural Education, a California Community Colleges Innovative Program, 1980-81 Fund for the Improvement of Instruction.

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A step-by-step method for students and teachers to research their ethnic heritage and the ethnic heritage of others.

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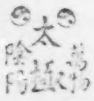
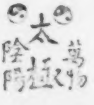
Expanding our horizons in a multicultural society





Twenty-two San Diego Community College District Adult and Continuing Education instructors embarked upon a multicultural research project with feelings ranging from doubt to excitement. Their task, to research selected cultures and to develop a guide that could be used to improve understanding and communication among people from diverse backgrounds, seemed monumental.

Can Blacks, Italians, Vietnamese, Hispanics, and Irish learn to appreciate and understand other cultures as well as their own? Is it possible to incorporate a multicultural approach to teaching courses such as English, social sciences, and consumer and home economics?

As the instructors delved into their research, they became convinced that it is possible. All of the researchers felt a raising of their ethnic consciousness level which has spilled over into their attitudes in the classroom. Although the research was conducted by instructors, the procedures they followed may be repeated by any person or group wishing to systematically conduct an ethnic heritage search.